GOD *crowneth the year with his goodneſs.*

A

SERMON

PREACHED AT

St. *THOMAS*'s,

JANUARY 1, 1760.

FOR THE

BENEFIT

OF THE

CHARITY-SCHOOL

In *Gravel-Lane, Southwark.*

By THOMAS AMORY.

Publiſhed at the Requeſt of the MANAGERS.

LONDON:

Printed for J. WAUGH, at the Turk's-head in Lombard-ſtreet; and W. FENNER, at the Angel and Bible in Pater-noſter-row. M.DCC.LX.

BRITISH MUSEUM

PSALM LXV. 11.

Thou crowneſt the year with thy goodneſs.

NO diſpoſition is more reaſonable, than conſtant gratitude to a great and conſtant benefactor. We depend upon God continually for life and breath and all things, and taſte his bounty in every enjoyment; our hearts therefore ſhould be poſſeſt, and our conduct animated, by an habitual gratitude to him. He *maketh the outgoings of the morning and evening to rejoice*; * in his goodneſs therefore we ſhould every morning and evening rejoice; and ſupplied from his ſtores, and ſafe under his protection, ſhould humbly and gratefully own our conſtant dependence, and increaſing obligations. Beſides theſe *daily* acknowledgements, it will alſo be uſeful for warming our gratitude, and raiſing our apprehenſions of the divine benevolence, to review at ſome diſtant periods the divine conduct to-

* Verſe 8.

wards us. The *preſent* ſeaſon is highly proper for ſuch an employment, when under the care of his kind providence, we have happily concluded another year, and are entering a *new* one. The divine favours which we have received the paſt year, when viewed together, will by their number and value more ſtrongly affect us. And this length of time will enable us to judge with more certainty of ſome of the divine deſigns, which in their influence and execution reached a conſiderable way.

We ſhall not judge much amiſs, if we regard the *Pſalm* before us, as a kind of *new-year's ode*; the *Jews* beginning their civil year in *autumn*. In it the devout king celebrates both the *ſtated* and *extraordinary* providence of GOD; and the moſt ſignal inſtances of his goodneſs. I would improve the text for your aſſiſtance in a like employment, recollecting and warmly acknowledging the divine favours which have *crowned* another *year*. May a ſenſe of our great obligations ſo powerfully excite us to pleaſe GOD for the future; that he may fill the following year yet more abundantly with his benefits, and crown all the bleſſings of the preſent life with the compleat and everlaſting felicities of the heavenly ſtate!

The phraſe, *Thou crowneſt the year with thy goodneſs*, denotes the *adorning* and *enriching it*; a crown both enriching and adorning the

the wearer. Thus we ſay a plenteous crop crowns the fields, rendering them rich and beautiful, and thus the goodneſs of GOD *crowns the year*, as the beauties and riches of the ſeveral ſeaſons, and whatever contributes to the ſupport and pleaſure of life, are the productions of his Almighty energy and unfailing benevolence.

In treating this pious confeſſion of *David.*

I. I would *ſhow* you, that it is GOD *who crowneth the year with good*; and that we *really* owe *all* the bleſſings of it to him, as their *immediate* or *remote* author.

II. *Aſſiſt* you in *obſerving* ſome of the *principal inſtances* of the divine *goodneſs*, which have *crowned another year*. And then add ſome proper *reflections.*

I. I would briefly *prove*, that it is GOD who *crowneth the year with good*, and that we *really* owe *all* the bleſſings of it to him, as their *immediate* or *remote* author. That you may diſcern this truth in full evidence, be pleaſed to conſider attentively the following obſervations.

1. As in the beginning the *inanimate* creation *derived* all its *beauty*, *movements*, and *utility*, from GOD's *alwiſe and Almighty energy*; ſo for the *continuance* of theſe it is *intirely dependent* upon him. The *matter* which compoſes the ſun, the air, the earth, and

and the water, is in itſelf void of knowledge, power, or motion, being abſolutely *dead* and *thoughtleſs*. It is therefore ignorant of the beauteous and uſeful forms which it wears, of the regular motions it performs, and of the wiſe and beneficial effects which it is inſtrumental in producing. The wiſdom and power of the Almighty therefore were required, to collect and form in the heavens that huge maſs of fire called the ſun, and to place it properly for enlightening, warming, and fertilizing attendant worlds: and the ſame wiſdom and power alone, can turn round its great body, dart its beams, and by them enlighten and warm innumerable creatures. The ſun-beams are evidently incapable of darting themſelves, and know nothing of the light and comfort which they adminiſter. And GOD is as truly, and more intirely, the author of the bleſſings we receive from the ſun's heat and light, as a perſon who ſhould bring us light and fewel, and make a fire in a cold and dark night, would be of the relief and pleaſure we received. Thus the ſun *declares the glory of* GOD, his Almighty power and unerring wiſdom, which impel and guide it; *whoſe going forth is from the end of the heavens, and his circuit unto the ends of it, ſo that nothing is hidden from his heat.** Do not light and life and pleaſure, and all the beauty

* Pſal. xix. 1.

beauty and fruitfulneſs of the earth, depend upon the ſun's influences; and would they not all fail if theſe were with-held? And is not GOD then the author of all the good produced by the ſun; who turns round his vaſt body, and darts his beams, which would otherwiſe have neither light nor motion?

Again; To the *wiſdom* of the *Almighty* we muſt aſcribe it, that the *ſurface* of the *earth* was at firſt covered with proper *materials*, for the growth and nouriſhment of the countleſs *plants* and trees, which ſpring out of it, and furniſhed with *ſeeds* of all kinds to riſe and grow through all generations. And what cauſe, but the wiſe *direction* of the *ſame* GOD, *unfolds* the ſeveral ſeeds at their proper times, and *guides* through their fine channels the materials for their growth? Do not alſo the ſucceſſions of day and night, ſummer and winter, ſeed-time and harveſt, depend upon the regular motions of the earth or ſun? And does not the great being who moves and guides theſe, *crown the year with his goodneſs*; and does not the pſalmiſt with reaſon ſay unto GOD, *thou makeſt the outgoings of the morning and evening to rejoice?*

Again; Are not the *flowing of rivers*, and the *riſe and fall of vapours*, neceſſary to the fertility of the earth, and to the ſupport of it's inhabitants? And what cauſe but the *power of* GOD, continually raiſes the ſprings

to

to the mountains tops, from whence they flow down to refreſh and enrich the lands below them? What but his Almighty energy, who makes the ſun his inſtrument, raiſes from the ſeas and other waters, vapours which float in the thin air, and fall at proper ſeaſons? When we aſcribe all this to *nature*, we uſe a word without a meaning; or elſe aſſign that as the *cauſe*, which is the effect itſelf. If we ſay ſuch is the nature or conſtitution of the world, that theſe effects are produced regularly and conſtantly; we then mention a very great and conſtant effect, which requires a divine wiſdom, power, and benevolence; namely, the *framing* ſo great and exact an *engine* as the *natural world*, and *continually moving* and *working* it, in a moſt regular and beneficial manner. The pious and philoſophic king with a juſt gratitude, aſcribes all theſe effects to GOD. *Who viſiteth the earth and watereth it, who greatly enricheth it by the clouds and rivers which are full of water*, and *who prepareth us corn when he hath thus provided for its growth.*

If GOD then be the immediate author of the light and heat of the ſun, and of the regular ſucceſſions of the ſeaſons, and of day and night; if he cauſe the earth to yield continually herbs and graſs for cattle, and corn and wine and oil for men; it is then moſt evident, that GOD crowneth the year with

with his goodneſs; ſince he produceth all that variety and quantity of good we have enjoyed through the year. Fire, earth, and water, which are deſtitute of all knowledge and power of motion, could no more produce theſe without his energy and direction, than the pencil, oil, and colours of the painter, could form an exact and beautiful landſcape, without his directing ſkill, and eye, and hand.

2. *The continuing inferior orders of living creatures*, ſo neceſſary for the ſupport and pleaſure of human life, which muſt be aſcribed to the wiſdom and power of the Almighty creator continually exerted, is another demonſtration that he *crowneth the year with his goodneſs*. Let us only take notice of the *horſes*, *bullocks*, and *ſheep*, and how much they contribute to the maintenance and delight of mankind, and then reflect on the manifeſt goodneſs of GOD in producing and preſerving them. The frame of every one of theſe, diſcovers infinitely more ſkill employed in forming it, than the beſt contrived and finiſhed pieces of human art. The beaſts ignorant of their own make, and of the make of their young, can have no claim to the honour of producing theſe. And the GOD who alone can form, and continually introduces them into life, and whoſe earth ſupports them, muſt be confeſt the author of all the good which mankind de-

rive from them. His wiſdom alſo is viſible in regulating their increaſe, proportioning their males and females, and ſuffering none of theſe uſeful kinds to fail; but multiplying continually around us, beauty, life, and good in infinite variety. When therefore we enjoy the benefits ariſing from the miniſtry of theſe creatures, as we have done the paſt year; ought we not to obſerve and acknowledge the wiſdom, power, and bounty of GOD? He is the author and preſerver of the life, ſtrength, and ſwiftneſs of the horſe. He continually produces and feeds the ſheep, by whoſe fleeces we are warmed, and nouriſhed by their fleſh. He gives to the ox his ſtrength and patience of labour, and to the cow her treaſures of milk. He alſo is the author of the life, beauty and muſic of the birds, and of the ſagacity and induſtry of the bee.

A charitable perſon who with his own hands made bread for the hungry poor, and continually gave it to them, is not half ſo much the author of the relief which they receive; as GOD is of all the benefit we receive from the animal creation, continually formed and maintained by him, in ſubſervience to our ſupport, uſe, and pleaſure. *O Lord how manifold are thy works, in wiſdom haſt thou made them all, the earth is full of thy riches: ſo is the great and wide ſea, wherein are creatures innumerable both ſmall and*

and great. All theſe wait upon thee, that thou mayeſt give them their meat in due ſeaſon. That thou giveſt them, they gather; thou openeſt thy hand, they are ſatisfied with good. Thou takeſt away their breath, and they die, and return to their duſt. Thou ſendeſt forth thy ſpirit and they are created, and thou reneweſt the face of the earth. *

3. As we *owe our exiſtence*, and all our *intelligent* and *active powers* to GOD, and depend intirely upon him for their *continuance*; we are of conſequence indebted to GOD for all the bleſſings which by theſe we procure. That GOD is the *former* of our *bodies*, and the *father* of our *ſpirits*, and that we are as *fearfully* and *wonderfully preſerved* by him, as *made*; † will be evident to every one, who with attention conſiders the make either of our bodies or minds. What cauſe but the alwiſe and Almighty Jehovah, could create an intelligent and free ſpirit, yea countleſs numbers of them, bearing the image of the deity? And does not the ſtructure of our bodies, whoſe moſt inconſiderable parts in their contrivance and uſes, are greatly ſuperior to the moſt finiſhed productions of human art; prove the boundleſs wiſdom, power, and benevolence of our maker? The *continuance* alſo of our *reaſon* and *health*, the regular *riſe* and return of our ideas, of the nature of which, and the

 places

* Pſal. civ. 24. † Pſal. cxxxix. Heb. xii.

places where they are repoſited, we are ignorant; and the maintaining the regular action of ſo nice and complicated an engine as the human body: demonſtrate to every judicious obſerver, the continued energy and direction of the creator.

If then we are indebted to GOD for underſtanding, judgment, memory, and for our active powers; for our limbs and ſenſes, and for all our ſtrength and ſagacity; it is alſo evident, that whatever bleſſings we acquire by means of theſe, are *ultimately* to be aſcribed to GOD; who gave us theſe abilities. The pleaſures and advantages we gain by the eye, we owe to him whoſe wiſdom formed it. For the ſatisfactions of knowledge and goodneſs we are obliged to the *father of our ſpirits*, who made them intelligent and free. The fruits of our ſkill and induſtry make us debtors to his goodneſs, who not only gave us our materials, but gave and preſerves the abilities of improving them. As in GOD *we live, and move, and have our being*, * and he alſo hath formed our peculiar geniuſes, by which we gain peculiar advantages; ſhould we not be ſtupidly ungrateful, if like *Nebuchadnezzar*, we aſcribed all our acquiſitions to ourſelves, forgetting the GOD who ruleth in heaven and earth, and giveth unto us all things.

* Acts xvii.

A ſlight accident which brings on a fever, ſhows our wiſdom and ſtrength not to be properly our own, depriving us in a few hours of both. And ought you not to be taught by this conſideration, to aſcribe the bleſſings of continued health, reaſon and vigor to GOD, who maintains the regular flow of your blood, the order of your minds, and activity of your members.

4. As GOD is alſo the *creator* and *preſerver* of the *reſt* of mankind, the *author* of *their abilities* and *diſpoſitions* to contribute to our good, ſo by the bleſſings which we receive from *others*, *the goodneſs of* GOD *crowneth the year*. Are you happy in the prudence and tenderneſs of a parent, in the diſcretion, ſweetneſs and fidelity of a huſband or wife, in the generous affection of a friend or brother, in the amiable qualities and dutiful behaviour of children, in the modeſty, diligence, and honeſty of a ſervant, in the knowledge, virtue, and piety of a miniſter, and the like? To the divine goodneſs you are principally indebted for all theſe bleſſings; ſince GOD formed them with thoſe amiable qualities and benevolent diſpoſitions, which improved by them yield ſo much ſatisfaction. It is true, there is a praiſe and affection due to them alſo, as they act with choice and kind intentions in doing us good. Yet it is alſo true, that we owe the chief praiſe and gratitude to GOD, who formed their

their good qualities, and favoured them with ſuch aſſiſtances and encouragements for improving their good diſpoſitions. Who continuing alſo their lives, continues their ſubſervience to our good. *Adam* was not more truly obliged to GOD for the pleaſure of *Eve*'s ſociety, when his maker formed her, and brought her to him; than we are to the divine goodneſs for all the bleſſings we receive from our fellow-creatures, to whom he gave all their uſeful qualities and benevolent diſpoſitions. The ſcriptures therefore with great juſtice, conſtantly uſe this language, that children, friends, and the like, are the gifts of GOD, and all the bleſſings they convey to us. Finally,

5. As we owe immediately to GOD, our being *born* or *placed* in thoſe *circumſtances*, which occaſioned our enjoying much of the good, that hath filled the paſt year; on this account alſo we owe this praiſe to GOD, that he hath *crowned the year with his goodneſs*. Have you inherited from pious parents an happy diſpoſition and an healthful conſtitution, and received from them a good education and an eaſy fortune; to the goodneſs of GOD you are alſo obliged for theſe; who appointed your deſcent from ſuch parents, when he might have ordered it from parents, of whom you would have received a ſickly conſtitution, a bad education, and laborious poverty. All the bleſſings therefore

conſequent

conſequent upon theſe, which have inriched many ſucceſſive years, particularly the laſt, make you debtors to his kind appointment. Again, that you were born in a free and proteſtant nation, in peaceful times, and amidſt the greateſt advantages of the goſpel for riſing to never-ending bleſſedneſs, you owe to the free grace of GOD, who might have appointed your ſouls to animate bodies in *Turkey*, *Spain*, or *Guinea*. All the bleſſings therefore of liberty, all the ſatisfactions of rational devotion, and all the peculiar improvements in virtue and piety, which have rendered the paſt year happy to any of us, lay us under peculiar obligations to GOD; who not only ſent his ſon from heaven to inſtruct and ſave mankind; but directed our birth and education to be, where we might beſt enjoy the benefits of the chriſtian ſalvation. Or hath a peculiar acquaintance, our being ſituated in ſuch a family, ingaged in ſuch a friendſhip, and the like, contributed greatly to our ſatisfaction the laſt year? And was this a conſequence of our birth and education? It is evident we are here alſo indebted to the goodneſs of GOD, who thus caſt our lot.

To conclude the *general* proof, as our moſt valuable ſatisfactions ariſe from a rational and warm devotion, from well-governed paſſions, conſcious goodneſs, and a ſucceſsful proſecution of immortal bleſſedneſs;

neſs; and the divine goodneſs hath not only granted us by the goſpel great advantages for acquiring theſe, but by favourable influences on the mind, cheriſhes good affections, animates good reſolutions, and aſſiſts us to practiſe our duty, to ſupport trials and afflictions, overcome temptations, and improve in the divine life: as theſe attainments are therefore as truly *graces* of GOD, as *virtues* of our *own*, and the ſcriptures aſſert the neceſſity and the communication of divine influences; and as a favourable conduct of divine providence is often greatly aſſiſtant to our proficience in holineſs and happineſs—on theſe accounts with regard to the ſatisfactions of virtue and devotion which we have enjoyed the laſt year, we have reaſon to ſay; that GOD *hath crowned the year with his goodneſs.*

Theſe hints may ſuffice for explaining and proving the *firſt general*, that we owe the bleſſings of the laſt year to GOD as their *immediate* or *remote* author. Let me

II. Aſſiſt you in obſerving ſome of the *principal inſtances* of that *goodneſs*, with which he hath *crowned another year.*

1. The *national* bleſſings of *ſucceſs* in *wars abroad*, and at the ſame time of *peace*, *liberty*, and *plenty* at *home*, are conſiderable inſtances of that *goodneſs*, with which GOD *crowned* the *laſt year.* While ſeveral *proteſtant* as well as *popiſh* countries, have ſuffered

fered all the dreadful effects of war; want, famine, violence, ſlaughter, and deſolation; and the wretched ſurviving inhabitants fear the continuance and increaſe of theſe evils; and many proteſtant ſtates apprehend the utter ſubverſion of their religion and liberties. —We, though principals in this war, have been ſtrangers to all theſe evils. Our coaſts have been free from inſult, and our ſhips of trade have gone out to the moſt diſtant regions, and generally returned unplundered. And ſo great have been the ſucceſſes with which Almighty GOD hath bleſſed our fleets and armies, and the arms of our allies; that we have a fair proſpect of ſoon reducing our enemies to accept a peace; which under the divine favour may long ſecure the liberties of *Europe*, the proteſtant intereſt, and the freedom and proſperity of our country.

Hath our ſituation as an iſland contributed greatly to ſecure us from the ravages of an invading enemy? And do we not owe this advantage to GOD, who cauſed the ſea to flow between, and divide us from *France*? Have the wiſdom of our governors, the conduct and bravery of our commanders, and the courage and vigor of our ſoldiers and ſailors, the natural fruits of liberty and plenty, been among the cauſes of our ſecurity and ſucceſs? And are not the wiſdom, ſpirit, and abilities of our governors and commanders, and the ſtrength and courage of our

people, with the liberty and plenty which ſupport them, the gifts of GOD? He alſo in his great goodneſs prolongs the life of our ſovereign, the father of his people and guardian of their liberties; whom his enemies, if he hath any left amongſt us, cannot charge during his long reign with a ſingle violation of our laws or privileges. All good ſubjects under his protection may ſerve GOD in that way, which they think moſt pleaſing to their maker, and moſt ſubſervient to their improvement in virtue and piety, and to their everlaſting happineſs; and purſue their temporal intereſts by every honourable method, and ſecurely enjoy the fruits of their honeſt induſtry.

How viſible the divine favour alſo in the *great plenty* of the laſt year, which not only ſatisfies our own poor with bread, but the wants of our friends abroad; while our increaſing trade inables them to earn it, for their own ſupport, and to the good of their country. Did we feel ſomewhat of the evils which overwhelm our neighbours, particularly our proteſtant brethren in *Germany*; want, violence, ſlaughter, and deſolation; we ſhould then more juſtly eſtimate the divine goodneſs in our paſt ſecurity, and be more warmly grateful. To prevent our becoming inſenſible to ſuch diſtinguiſhing kindneſs, and by ingratitude forfeiting it; let us often conſider the wretched condition

of

of other nations, and then with a grateful rapture employ the praiſes, which *David*'s piety indited, and which are ſo becoming our circumſtances as GOD's favoured people. *Praiſe the Lord O England, and bleſs thy* GOD *Great Britain. He hath ſtrengthened the bars of thy gates, and bleſſed thy children within thee. He hath covered thy heavens with clouds, and made the graſs to grow abundantly on thy mountains. He hath covered thy vallies with corn, thy little hills rejoice on every ſide, and thy paſtures are ſtored with flocks. He hath given peace in thy borders, and filled thee with the fineſt of the wheat. He continues to ſhow thee his laws, and his exceeding great and precious promiſes. He hath not dealt thus with all nations, and as for his goſpel, they cannot read it. Praiſe ye the Lord!* * As we are ſharers in theſe national bleſſings, a conſideration and grateful acknowledgement of them, ſhould make a part of our review of the favours wherewith GOD *has crowned the year.*

2. Hath GOD continued to many of you through the paſt year, *health*, *friends*, and the *conveniencies* of life? He hath thus crowned it with his goodneſs. How neceſſary *health*, that we may reliſh life and its enjoyments in any degree. How delicate the frame of the human body, compoſed of ten thouſand fine pipes and ſprings, which are ſo eaſily diſordered, that it is wonderful

* Pſal. cxlvii.

the whole continues one day in order. How tender and watchful then the providence of GOD, which hath preſerved them in order ſo many days, and continued our ability to diſcharge the duties of life with pleaſure, and enjoy its comforts with ſpirit! While the ſickneſſes of others have ſhown us, how frail our ſtate, and how much we were indebted to the attentive goodneſs of our great preſerver. Have our nights been eaſy, our mornings ſprightly, and our meals and labours chearful? Hath health qualified us to enjoy friends, company, books, and the various bounties of providence, and rendered our devotions more animated? With the warmer gratitude let us own that mercy, which hath preſerved our lives from ſickneſs, our eyes from tears, and our feet from falling, and crowned us with loving kindneſs and benefits.

Farther, GOD hath continued to us not only the faculties, but the *objects* of enjoyment. Death hath deprived others of dear relations or friends; while ours have been preſerved. Violence, fraud, or accidents, have reduced many to poverty, who began the year in plenty; whereas we have cloſed it as happily, perhaps more proſperouſly than we began it. Our friends are as frail as theirs, who have yielded to death, our ſubſtance as ſubject to injuſtice or accidents as theirs; it is therefore the favour

vour of GOD which hath diſtinguiſhed us, and proſpered the labour of our hands, and we ſhould gratefully own it. If by our prudence, temperance, diligence, and integrity, we have contributed to the prolonging our proſperity; yet as our intellectual and active powers were the gifts of GOD, and our habits of virtue have been cheriſhed by the inſtructions and encouragements of his goſpel, and the influences of his grace, and his kind providence ſecretly turns aſide evils unſeen by us, and diſpoſes ſecond cauſes to concur favourably; we ought with humility and gratitude to aſcribe the continued poſſeſſion of ſo many bleſſings to the great author of all good, as the principal cauſe.

3. That we have been *continued* another year in poſſeſſion of *peculiar advantages*, for becoming eſtabliſhed in *holineſs* and *happineſs* to *eternity*, we are greatly obliged to the divine goodneſs; and we have ſtill greater reaſon to rejoice in it, if theſe advantages have been well improved. In proportion to the worth of the bleſſedneſs for which true religion prepares us, we are to eſtimate advantages for attaining it. Compleat and everlaſting bleſſedneſs is of infinite worth, proportionably high ſhould be our eſtimation of our religious advantages, and our gratitude to GOD for continuiug them. Is the Deity repreſented to us in a light proper to kindle the nobleſt love,

and

and form us to his reſemblance in goodneſs and bleſſedneſs for ever? Are the fatal conſequences of ſin clearly ſet before us, and our duty in every part repreſented in a light diſtinct and engaging? Are the motives drawn from the love of GOD, and from the friendſhip and death of Chriſt, ſtrongly urged upon our conſciences; and the infinite recompences of the next ſtate, ſo deſcribed and brought home to our minds, as to raiſe us above the temptations and afflictions of the preſent? Hath a merciful GOD through the laſt year thus excited us, to regard in earneſt our duty and happineſs, and perſuaded us to practiſe what would render us ſolidly happy in life, and completely bleſſed in eternity? Had we during former years trifled with the tenders of infinite bleſſedneſs, and continued inſenſible to the love of the redeemer, indulging to mean paſſions and vices, with the hazard of heaven and immortality? And when GOD had expreſt ſo affectionate a concern for our everlaſting welfare; did we diſregard it, and make him the returns of ingratitude and diſobedience? Did GOD notwithſtanding this, continue the calls of his goſpel and the methods of his grace? How great this mercy to ſinners, who had deſerved to be deprived of advantages they abuſed, and of the life they waſted! How great would be the ingratitude and guilt of continuing this abuſe! And how

adorable

adorable the divine goodneſs, if at laſt he has prevailed, and if conſtrained by his mercies we have devoted ourſelves to him, and deliberately entered upon that courſe, which certainly leads unto everlaſting felicity!

Had ſome of you, my friends, before entered theſe paths, and have the continued inſtructions and encouragements of the goſpel, forwarded you in them? Is your piety grown more warm and ſerious, your benevolence more active, and your joy in GOD more ſenſible? Do the proſpects of immortality brighten upon you, and does your intereſt in it improve? How great are your obligations to GOD, who though you alſo had been negligent, continued his concern for your improving piety and happineſs! whoſe goſpel revealed thoſe animating truths, and whoſe Providence placed you, where you might fully know them, and continued your capacities for improvement. If every advance in piety and virtue, will be rewarded with an advancing degree of glory and felicity everlaſting; you can never be enough grateful to the grace of GOD, who hath prolonged to you the advantages, which as chriſtians and proteſtants you enjoy, for being now eminent in piety and holineſs, and in perfection and bleſſedneſs to eternity.

4. Hath GOD *increaſed* to any the laſt year the bleſſings of life; by *proſperity* in affairs, or by the *acceſſion* of valuable friends;

with

with an increaſing gratitude they ſhould praiſe his goodneſs. *The race is not* always *to the ſwift, nor the battle to the ſtrong, nor bread to the wiſe; but time and chance happen to all.** That is, temporal proſperity does not ſolely depend on human ſtrength, or ſkill, or induſtry; but on other cauſes *apparently* accidental, but really ſubject to the direction of divine providence. A ſlip may cauſe the ſwifteſt racer to fall and loſe the prize. A ſudden ſurprize or panic may occaſion the defeat of the ſtronger by the weaker. A fire, ſhipwreck, or unſuſpected fraud may reduce the moſt prudent trader to poverty, when inferior abilities, through a favourable concurrence of events, ſecure riches. Have you then been ſucceſsful, have the ſeaſons, the winds, or the ſeas, favoured you, have you eſcaped knaves that would have ruined your fortune, and have your correſpondents forwarded your deſigns? You have reaſon to aſcribe it to a favourable direction of GOD, whom the winds and ſeas obey, and in whoſe hand are the hearts of men, and who turneth them as he pleaſes. And as he hath increaſed your ſtore, you ſhould increaſe in acts of piety and charity.

Have any contracted happily new relations? *A prudent wife is from the Lord.* Have you ſatisfaction in an increaſing family, or increaſing ſatisfaction in your children? *The*

* Eccleſ. ix. 11.

The fruit of the womb is the gift of God, and his bleſſing gives ſucceſs to the pious endeavours of parents. While therefore they rejoice in their ſucceſs, they ſhould bleſs the God who teacheth to profit. Have your honeſt endeavours to do good proved effectual? Have new and unexpected friends ariſen, whoſe friendſhip more than compenſated undeſerved ill treatment from others? We ſhould bleſs God who hath formed men to approve piety, goodneſs, and integrity, and who hath ſet any good qualities of ours, in a favourable light before them; and ſhould by this, be more animated in our endeavours to do good, and more chearful and abundant in the ſervice of God: *who when a man's ways pleaſe him, will make his enemies to be at peace with him,* or even render their ill-will ſubſervient to his greater uſefulneſs and happineſs.

5. Have any been the laſt year *delivered* out of ſome *great danger,* or have you been preſerved even from the *appearance* of danger: you ſhould in theſe inſtances acknowledge the divine goodneſs. Did a violent ſickneſs threaten you with a death, for which you was not well prepared; and did God hear your prayers and reſtore you? You ſhould bleſs him, from whom the ſkill of the phyſician, and the efficacy of remedies are derived; and who placed you, where you might be benefited by them. Or hath

your health been preſerved from any ſenſible injury? How much greater your obligations to GOD, who continued the regular flow of your blood, and your vigour and activity. Did you fall, and did GOD remarkably preſerve your *bones, ſo that not one was broken?* Or has the rage of a fire been reſtrained which threatened your ſubſtance? Or have you paſt the year unalarmed by any? Hath GOD *given his angels charge over you, to keep you in all your journeys,* and the like? You ought with warm gratitude to celebrate the goodneſs, which hath *kept your eyes from tears,* and *your feet from falling,* and hath covered you as with a ſhield.

Creatures of ſo frail a make as we are, open to the ſurprize and aſſault of ſo many evils, ſo often deſerving to be left a prey to them, or by our indiſcretion expoſing ourſelves; if throughout a year we have eſcaped any conſiderable hurt; did we rightly conſider our caſe, could not fail of being warmly affected with the divine goodneſs; which keeps in order ſo delicate an engine, and preſerves unhurt ſo tender a frame, by a kind and conſtant attention amidſt a thouſand accidents; an attention which our ingratitude and diſobedience ſo frequently forfeit.

6. May we not alſo diſcern the divine goodneſs, even in the *afflictions* with which we have been viſited the laſt year? Were they

they not the neceſſary corrections of a wiſe and tender parent, deſigned for our greateſt good, and fitted to promote it? *And if light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory,* * are they not inſtances of the divine goodneſs in appointing them? Have you been exerciſed with *pain* and *ſickneſs*, and brought within view of the grave? Was not this diſcipline neceſſary to bring you to ſerious conſideration, to a ſenſe of your faults, and to a reſolution of living more as *ſtrangers* on earth, and as perſons who have an infinite intereſt in another world, which would be utterly ruined by continued neglect, or vicious indulgence? Or have any been diſappointed in their worldly projects and purſuits? and did not an exceſſive love to the world, and diſregard to heaven, render it expedient for our heavenly father thus to teach them, that their portion and happineſs conſiſted not of theſe things; but that if they would become ſolidly happy in life, and compleatly bleſſed for ever, they muſt *ſeek firſt the kingdom of* GOD *and his righteouſneſs*, and place their happineſs more in approving themſelves to GOD, and cultivating a pious, beneficent, and heavenly temper? Riches theſe, of which no accident can deprive us, and which will procure for us an everlaſting inheritance.

* 2 Cor. iv. 17.

Or hath life been embittered to any by the *loſs* of a *dear friend* or *relation?* Was not your loſs their gain? and if you made your grief an occaſion of turning your thoughts more to that ſtate upon which your friends are entered, and are thus excited to greater diligence in preparing for the bleſſedneſs of heaven; might you not in the conſciouſneſs of this improvement, and in more aſſured hopes of the heavenly felicity, enjoy more preſent ſatisfaction, than their continued converſation could have given you? And when you partake in the diſtinguiſhed and everlaſting rewards of an improved piety; will you not find their death to have been alſo *your* gain?

In ſhort, as it is the general weakneſs of mankind, to incline to ſenſual pleaſures and preſent advantages, and neglect the ſatisfactions of virtue and devotion, and the everlaſting intereſts of an unſeen ſtate; and pain, ſickneſs, and diſappoinment, have a natural influence to looſen us from a vain world, and direct onr thoughts and affections to a more certain good, to the unmixed and compleat felicity of holineſs and heaven; it muſt be every perſon's own fault, if what we call afflictions, loſſes, and diſappointments, do not prove means of our enjoying valuable ſatisfactions at preſent, and gaining an eternal good. And if what ſenſe and paſſion call evils, are in this view evident inſtances of the

the kind intention of GOD towards us, we ought thankfully to own, that he *doth not willingly grieve, or afflict the children of men*;* who delighteth in ſhowing mercy, and in conferring benefits, is the author of all our enjoyments, and *crowneth our years with his goodneſs*.

Leaving your thoughts to enlarge on theſe hints, and to apply them more particularly to your own caſes; I would attempt your farther improvement by adding ſome *practical reflections*.

1. How *rational* and *happy* his temper, who is *habitually devout*; and how *irrational*, *ingrateful*, and *guilty*, an *irreligious* temper and conduct! If an infinitely good GOD conſtantly ſurrounds us with his preſence and favours, and is the author of all the good we enjoy, how reaſonable is it, that we ſhould ſeriouſly apprehend, and gratefully acknowledge his kindneſs and our obligations? ſhould rejoice in the conſideration of all ſurrounding benevolence, and raiſe the conduct of life by a concern to pleaſe and to be grateful to this GOD; who as he is infinitely beneficent, will grant peculiar inſtances of his favour to the grateful, and obedient, and benevolent? What employment of their minds more becoming intelligent creatures, than when the *returning light* recalls them to reaſon, action, and enjoyment, acknowledging with a warm gratitude

* Lam. iii. 33.

gratitude the goodneſs which renews their intelligent and active powers, and darts the morning beams, the light of which would otherwiſe never viſit them: and which continues the beauty and order of the creation, and all their agreeable circumſtances relating to the preſent life, and their advantages for ſecuring the bleſſedneſs of immortality? Can any employment be more becoming us, than beginning every day with humble prayer and grateful praiſe to our conſtant preſerver and unwearied benefactor? Or more delightful than to conſider, that amidſt the dangers and uncertainties of the day, we are under the care of infinite goodneſs, and may depend upon it, for ſupplying us with whatever is proper to a ſtate of trial, and guiding us to everlaſting bleſſedneſs? Can they have known true pleaſure, who have not known the pleaſures of gratitude to GOD, and joy and confidence in him; and the chearing hopes of everlaſting bleſſedneſs?

On the contrary, for beings whom GOD hath made *intelligent*, to riſe every morning to life and action like the *brutes*, without any thought of the goodneſs which preſerves them, or any gratitude to the bountiful GOD, who ſupplies every enjoyment, or any concern to pleaſe him, and anſwer the deſign of his benefits: how irrational, and how guilty! Do not ſuch perſons in effect deny, in contradiction to reaſon, truth, and their conſtant experience,

experience, that they are continually dependent and indebted to the divine goodneſs? And muſt not ſuch ingratitude be highly diſpleaſing to GOD, who beholds it; and change what would otherwiſe be bleſſings into a curſe? Although an infinitely good GOD always ſurrounds ſuch with his preſence, waiting to train them for immortal felicity; it is the ſame to them as if there were no ſuch being; for they feel no emotions of grateful love, no joy in the conſciouſneſs of his preſence, and no concern to comply with his deſigns, of making them happy for ever.

Again, if GOD indeed *crown the year with his goodneſs*, and every enjoyment be his gift; how reaſonable is it, that when we *ſit down to a table* covered with his bounties, we gratefully acknowledge him, who makes the earth fruitful, and brings into life and maintains the various animals, by whoſe fleſh our lives are ſupported; and giveth us *wine that maketh glad the heart of man, and oyl which cauſeth his face to ſhine, and bread which ſtrengtheneth him.* If GOD be really the giver of all theſe things, what more reaſonable, than to pay him the tribute of owning his bounty when about to partake of it? Would not this if done with ſerioufneſs, improve the ſenſual pleaſure, by the nobler pleaſures of gratitude and hope in GOD, and determine us to enjoy his gifts with temperance

rance and charity? And how ſtupid and ungrateful a creature is he, who daily ſits down to his food, like the ox or the ſwine; and never cheriſhes a grateful thought of the bounty which miniſters all that he enjoys?

At the *cloſe* alſo of *every day* crowned with the divine favours, and at the *concluſion* of the *year*, what employment more becoming rational creatures, than to reflect with wonder and gratitude on the goodneſs which preſerved and ſupplied them, and on the returns they have made to it? then to implore the divine forgiveneſs of an unſuitable behaviour, reſolve to act better, and then humbly commend themſelves to the divine care for the future? We may forget the preſence and goodneſs of GOD, and our obligations to him; but he is nevertheleſs preſent, nor are we ever the leſs obliged. We may thus deprive ourſelves of the ſatisfactions of gratitude, admiration, and joy in GOD, and loſe the happineſs of an intereſt in his ſpecial favour, and after a life ſpent in forgetfulneſs of GOD, be for ever baniſhed from his preſence. This is *all* that unreaſonable irreligion can do for us. Let us therefore, my friends reſolve, that our devotion and gratitude ſhall be conſtant, as the preſence and goodneſs of our great benefactor.

2. Does GOD *crown the year with his goodneſs?* Is he continually and infinitely commu-

communicative of good? Let us be excited to an *imitation* of his beneficence. If it be the glory and delight of GOD to do good extenſively, it muſt be our honour and happineſs to reſemble him according to our meaſure. We ſhall thus moſt approve, and moſt enjoy ourſelves; and thus become moſt approved by him. For the ſame reaſon that GOD chuſes to employ his boundleſs wiſdom and power in communicating good; he will be moſt pleaſed with thoſe of his rational creatures, who moſt conſtantly imitate him; who cheriſh the tender and generous affections of their nature, are ſenſible to the wants and ſufferings of others, and prompt to relieve them. Who ſuppreſs ſelfiſh and injurious paſſions, and to their utmoſt remove evil and communicate good. And if they are thus *followers of* GOD *as dear children*,* being approved by him, they will certainly be happy in his favour. That infinite goodneſs which overflows the creation will be peculiarly attentive to their welfare, ſupplying their wants, and ſecuring their peace and enjoyment. No wiſe and good king, would permit ſuch a ſubject to receive any real hurt, could he prevent it; much leſs will the great ſovereign of the world, whoſe wiſdom, power, and goodneſs, are infinite. *Whoſoever therefore loveth life, and deſireth many days, wherein he may ſee good; let him keep his*

* Eph. v. 1.

*tongue from evil, and his lips from ſpeaking guile.** Let the law of truth and kindneſs rule his lips. *Let him depart from evil and do good, ſeek peace and purſue it. Let him be rich in good works, ready to diſtribute, willing to communicate.* † *For the eyes of the Lord are upon the righteous* or merciful, *and his ears are open to their cry.* ‡ *What they give to the poor, they lend to the Lord, who will abundantly repay them.* § As certainly as they now concur with GOD in promoting his favourite deſign, the good of his creatures, ſo certainly will this moſt beneficent Being delight to diſtinguiſh them by his favour in this life, and his rewards to eternity.

You will therefore *my friends*, welcome an opportunity of doing good, which now offers itſelf; by ſupporting a charity ſchool for the inſtruction of *two hundred* poor children in the principles of religion, and in ſome of the moſt neceſſary arts of life. The Caſe will recommend itſelf. You will allow me to read it to you.

The preſent ſtate of the charity ſchool in *Zoar-ſtreet, Gravel-lane, Southwark.*

THE foundation of it was laid in the year 1687, in the reign of king *James* II. when a ſchool was ſet up by one *Poulton* a je-

* 1 Pet. iii. 10.
† 1 Tim. vi. 17.
‡ Pſal. xxxiv. 15.
§ Prov. xix. 17.

a jeſuit, and publick notice was given, that he would inſtruct the children of the poor gratis; upon which Mr. *Arthur Shallet*, Mr. *Samuel Warburton*, and Mr. *Ferdinando Holland*, laid the foundation of this ſchool, to avoid the dangerous conſequences of a popiſh ſchool, and provide for the inſtruction of the children of the poor in the proteſtant way.

The number of ſcholars at firſt was forty, afterwards increaſed to fifty, and now to two hundred; they are taught to read, write, and cypher, and are inſtructed in the principles of our common chriſtianity, and thereby qualified for the ſervice of GOD and man. It may be ſaid to be the firſt ſchool the proteſtant diſſenters were concerned in; here objects are received without diſtinction of parties, the common good being intended.

It is ſituated in one of the pooreſt parts of this city, and the children of the pooreſt ſort of watermen, fiſhermen and others, are here taught without any expence to their parents, and are furniſhed with bibles, teſtaments, catechiſms, and writing and cypher-ing books, and the girls are taught to knit and work at their needle.

The charges have been defrayed by the gifts and ſubſcriptions of private perſons; with annual collections, and the kind remembrance of the ſaid ſchool by ſome in their laſt wills.

Your generous aſſiſtance you ſee is wanted, and the goodneſs of the deſign deſerves it. By your charitable concurrence, you will peculiarly conform to the pattern you have been contemplating. Our heavenly father, though he liberally provides for our bodily wants, is more concerned to form us to knowledge, virtue, and piety; the purpoſes to which this charity is peculiarly directed. Your aſſiſting it will alſo be a *prudent*, as well as *grateful* acknowledgment of the divine goodneſs, in ſecuring to us by the ſucceſſes of the laſt year, the poſſeſſion of our religion and liberties. For it is one of the beſt methods to prevent the poor from being bred in ignorance, and eaſily ſeduced to popery, and thus made inſtrumental in bringing their fellow-ſubjects under both religious and civil bondage.

Look then with a kind attention upon theſe *numerous* objects of your bounty. How pleaſing the ſight of ſo many reſcued from ignorance and barbarity, adorned with cleanlineſs and civility, and in the way of attaining not only the neceſſary arts of life, but more valuable acquiſitions, the knowledge and practice of true religion. What joy muſt it give the *parents* hearts, to ſee that done by your bounty, for thoſe ſo dear to them; for which they themſelves were diſabled by their poverty. How affectionately will they thank

GOD,

God, and bleſs you. Let their hearts ſtill enjoy this ſatisfaction, and your own the nobler ſatisfaction of giving it.

Let your thoughts *Sirs*, purſue theſe children into active life, formed by your bounty to cleanlineſs, civility, a religious knowlege and practice, and to other knowledge proper for rendering them uſeful members of ſociety. See them becoming diligent, modeſt, and faithful ſervants, and the more reſpectful to their ſuperiors, for having experienced your generous kindneſs. Conſider them as growing into heads of families, and in part qualified by your bounty, to inſtruct children in religion and virtue, and to provide for them: and ſome of them perhaps by the bleſſing of God on their honeſt ſkill and induſtry, to exerciſe abundantly towards future poor like charity, to that by which they have been ſo greatly benefited. Conſider them farther as becoming ſerious and ſincere members of our *chriſtian* ſocieties, and by the grace of God, enabled to ſupport and recommend the cauſe of chriſtianity, when we are gone off the ſtage. And hence let your thoughts riſe to conſider thoſe of them, who thus improve your kind aſſiſtance; as becoming members of the *heavenly* ſociety, and glorious and bleſſed in eternity; and think what a ſatisfaction it will give you, to behold any one of theſe in heaven, whom through the divine bleſſing, you have helped

to

to deliver from ignorance, vice, and miſery, and render a proper object of the everlaſting goodneſs of GOD, an accepted ſubject of your generous redeemer, and a part of his glory and reward. Think of this and ſay, whether an equal expence on mere animal gratifications, or on the ſhow of life, can yield you *now*, much leſs *hereafter* equal ſatisfaction; and then act as your own wiſe conſideration, and the goodneſs of every honeſt heart will prompt.

We cannot enjoy the approbation and favour of a merciful GOD, unleſs we are according to our abilities merciful. We cannot poſſeſs the divine ſatisfactions of a benevolent heart, without doing good as we have opportunity. Nor can we partake in the immenſe rewards which everlaſting goodneſs will confer, without cultivating and practiſing that *charity which endureth for ever*. Let us therefore when we leave this place, begin the year with doing good, and practiſe throughout it, what we are convinced will give us moſt ſatisfaction in life and death, and make us moſt happy to eternity.

3. Doth GOD *crown every year with his goodneſs, how great* is his goodneſs! How large the quantities of good enjoyed by the countleſs millionso f mankind, in ſucceſſion for ſo many thouſand years, and by all the other living creatures, inhabitants of our globe! And how immenſe that bounty which

which hath provided ſo much good for all theſe, and conſtantly diſpenſes it! Which conſtantly ſupplies the light and warmth of the ſun, directs the beneficial ſucceſſion of the ſeaſons, maintains the beauty and fertility of the earth, and is the *immediate* or *remote* author of every inſtance of pleaſure and good, that is enjoyed through the world! If he is eſteemed a kind parent, who provides for his little family whatever is convenient, with an unwearied care and tenderneſs; how infinitely kind our heavenly father, on whom *the eyes of all* the creatures throughout the boundleſs creation *wait*, and *who giveth* to all their *food in due ſeaſon*; * continuing to all both the faculties and the objects of enjoyment. A kindneſs which did not *once* exert itſelf in an extraordinary manner, and then grow weary and abate; but which keeps an unaltered courſe; bringing into life, continually ſupporting and feeding creatures without number, at an infinite expence of wiſdom, attention, and power: and which conſtantly obſerves the ſtate and conduct of mankind, in order to train them to compleat and never ending bleſſedneſs! how adoreable this goodneſs, how much to be loved this beſt of beings and of parents! *O praiſe the Lord for he is good, for his mercy is everlaſting. His tender mercies are over all*

* Pſal. civ. 27.

all his works, and his delights with the children of men.

4. Doth the divine *goodneſs crown every year*, and hath it filled the laſt with good? Let us *begin* this with a *ſerious, chearful*, and *intire dedication* of ourſelves to GOD. Can we do *better* than devote ourſelves to this beſt of beings? Can we do *leſs* in return for his great and conſtant kindneſs? And can we act more *prudently*, than thus to place ourſelves for the future under the conduct of infinite wiſdom and benevolence? All that we are and have he gave, all we can hope the enſuing year muſt be derived from his favour; and we can have no ſecurity from the many evils to which we are liable, but in his protection. And can we reaſonably hope that he will ſtill protect and bleſs us, if we are ſtill unjuſt and ungrateful to him?

Have any then lived hitherto, inſenſible to the goodneſs which they have conſtantly experienced; unconcerned to live to that GOD who upholds them in life, ſupplies their returning wants, and guards them from evil, and who hath long borne with their folly and ingratitude, that they might at length conſider, and become grateful and obedient, and thus happy to eternity? Let them reflect ſeriouſly on the divine mercy and their unſuitable returns, and then reſolve to live no longer inſenſible and ungrateful. Let them

now

now retire, and purſue ſuch thoughts as theſe, till their hearts are melted into an ingenuous repentance, and they become fully determined for living unto GOD. "O thou beſt "of beings, how many years haſt thou "maintained me in life, though regardleſs of "the hand which upheld me! How num- "berleſs the favours which in the courſe of "many years thou haſt conferred, although "I have ſeldom ſeriouſly conſidered and ac- "knowledged them. How great the mercy "which vouchſafed all theſe, with this kind "intention, to lead a thoughtleſs ingrate to "the love of his benefactor, and thus to "qualify him for infinitely better bleſſings! "How inexcuſably fooliſh and guilty have I "been, who have ſo long diſregarded the "GOD of my life, alienated from him my "body and ſpirit which are his, and often "diſhonoured him with his gifts. And ſhall "I make another year witneſs to like guilty "ingratitude? GOD forbid! I am entering "upon it, but how it will end with me I "know not; that it ſhall end happily I can "with no reaſon expect, if I continue to "neglect and abuſe the divine lenity. But "if I am now prevailed upon by the mer- "cies of GOD to devote myſelf to him, and "from this time make his word my rule, "and ſtudy to anſwer the purpoſes for which "he hath placed me here, eſpecially to qua- "lify myſelf for that ſpiritual and divine fe-

" licity, which he hath prepared for his ſer-
" vants in heaven; I may be certain that the
" year will iſſue happily. I ſhall have the
" ſatisfactions ariſing from gratitude and con-
" fidence in GOD, and from the hopes of
" immortality, to improve the innocent en-
" joyments of life; and I ſhall be ſecure
" under the divine protection from every
" real evil, and be ſupplied with whatever is
" convenient. For certainly this infinitely
" good being, who notwithſtanding my diſ-
" obedience and ingratitude hath crowned
" my paſt years with good; will abundantly
" grant it for the future; if I thus qualify
" myſelf for his favour. *Thou art then my*
" *portion O* GOD, *and I will keep thy word.*
" I will not live another year out of thy fa-
" vour, inſenſible and unthankful. I will
" take upon myſelf the obligations of the
" chriſtian covenant, and thus ſecure the
" privileges therein promiſed. To cheriſh
" the love of this beſt of beings, and to
" imitate him according to my ſcanty mea-
" ſure in doing good, ſhall be my delightful
" employment. And perſevering in this
" courſe, I cannot doubt but every future
" year will proceed happily ſtill, advancing
" me to a higher title, and a nearer view of
" the heavenly bleſſedneſs, where that good-
" neſs which is only taſted here, ſhall be
" fully enjoyed, and crown the ages of eter-
" nity

" nity with compleat and unchanging bliſs." Finally,

5. How *firmly* may the pious and virtuous *truſt*, and how *greatly rejoice* in this goodneſs. The GOD in whom we exhort you to truſt is not a Being far removed from our world, above regarding what paſſes in it, or indifferent to the well-being of his creatures. No—he is conſtantly exerting his wiſdom, power and bounty all around us. He is the author of the light and warmth of the ſun, of the fruitfulneſs of the earth, the beauties of the ſeaſons, and of the life and activity of mankind, and of all the other creatures around us. And the conſtant diſplays of his perfections in our world, prove that his wiſdom, power, and benevolence, are infinite. With what ſolid joy and ſatisfaction then, may they who endeavour by gratitude, obedience, and an imitation of his goodneſs and compaſſion, to recommend themſelves to his approbation, think of his preſence, and rejoice in his protection and ſupplies. For as our divine maſter reaſons, GOD *who cloaths the lillies, and feeds the fowls*; will much more take care of his children, who are dutiful, and *more excellent* in their nature than the other. Would a prudent and tender parent fail to relieve, protect, and provide, for a dutiful child when it was in his power, when he knew his wants, and could with

eaſe

eaſe ſupply them; or would he permit him to ſuffer any real hurt? Certainly not. And may we not then with much juſter confidence, rely on the wiſdom, power aud kindneſs of our heavenly father, which we ſee conſtantly exerted around us.

Let the pious, righteous, and merciful, then truſt and rejoice in the Lord. Let us all become of this number. And then as certainly, as we now ſee and feel the divine bounty crowning the years of this mortal life, we ſhall experience his unbounded goodneſs, inriching the ages of eternity with conſummate and everlaſting bleſſedneſs.

GOD bleſs what you have heard, as a means of making us all ſo wiſe and happy. *Amen.*

THE END.

7 N061

BOOKS Printed and Sold by J. WAUGH, at the *Turk's-Head* in *Lombard-Street*.

By the Reverend Mr. THOMAS AMORY.

I. A Volume of Sermons on the following Subjects, *viz.*

SERMON I.
The Reaſonableneſs of Religion.
JOB xxi. 15.
What is the Almighty that we ſhould ſerve him? And what profit ſhall we have if we pray unto him?

SERMON II.
The Advantages of Prayer.
The ſame Text.

SERMON III.
Chriſt the Light of the World.
JOHN viii. 12.
Then ſpake Jeſus again to them, ſaying, I am the Light of the World; he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life.

SERMON IV.
A general view of the Nature of Chriſtian Contentment; and of the Principles on which it is founded.
PHILIPPIANS iv. 11.
For I have learned in whatſoever ſtate I am, therewith to be content.

SERMON V.
Of the principal Inſtances and Effects by which Chriſtian Contentment is manifeſted.
The ſame Text.

SERMON VI. VII.
Reaſons for Contentment.

SERMON VIII.
Motives for Contentment.

SERMON IX.
Directions for forming and improving a contented Diſpoſition.

SER-

SERMON X.

Of the great Events which will introduce the final Judgment, and of our Lord's glorious coming to judge the world.

MATT. XXV. 31, 32.

When the Son of Man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the throne of his glory. And before him ſhall be gathered all Nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats.

SERMON XI.

Of the End of the World.

The ſame Text.

SERMON XII.

Of the Certainty of a future general Judgment.

2 COR. V. 10.

For we muſt all appear before the Judgment-Seat of Chriſt, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.

SERMON XIII.

Of the Perſon by whom the World will be judged.

The ſame Text.

SERMON XIV.

Of the Manner of proceeding at the laſt Judgment.

SERMON XV.

Of the Perſons who ſhall be judged.

SERMON XVI. XVII.

Of the Actions for which we ſhall be called to an Account.

SERMON XVIII.

The Bleſſedneſs of thoſe who die in the Lord.

REVEL. XIV. 13.

And I heard a Voice from Heaven, ſaying unto me, Write, Bleſſed are the dead who die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their Labours; and their Works do follow them.

II. A Dialogue on Devotion, after the Manner of *Xenophon*; in which the Reaſonableneſs, Pleaſure, and Advantages of it are conſidered. To which is prefixed, A Converſation of *Socrates* on the Being and Providence of God. Tranſlated from the *Greek*. The Second Edition, corrected and improved. Price 1*s*.

III. The Character and Bleſſedneſs of thoſe, to whom to live is Chriſt, and to die Gain. Repreſented in a Sermon preached at *Ilminſter*, in *Somerſetſhire*, on the much lamented Death of the late Reverend Mr. *James Strong*. Price 6*d*.

IV. The Nature of Sound Doctrine, and the Encouragements to preach it. Repreſented in a Charge, delivered at the Ordination of the Reverend Mr. *William Harris*, at *Wells*, in *Somerſetſhire*. Price 6*d*.

V. Self-Dedication to God explained and recommended, with a particular View to the New Year; and a Prefatory Addreſs to Youth. The Second Edition. Price 6*d*.

VI. Daily Devotion aſſiſted and recommended. In Four Sermons. Repreſenting the principal Inſtances of the Providence and Goodneſs of God, which every Morning and Evening offer to our Thoughts, and the Uſe we ſhould make of them. Price 1*s*. 6*d*.

This laſt Article is at preſent out of Print, but will ſhortly be reprinted.

VII. Miniſters not Lords over the Faith of Chriſtians, but Helpers of their Joy. A Sermon preached at *Lewin's-Mead*, *Briſtol*, at the Ordination of the Rev. Mr. *William Richards*. *May* 22. 1751. Price 6*d*.

VIII. A Sermon preached at *Culliton*. *March* 8th 1752. On Occaſion of the Death of Mrs. *Mary Slater*, Wife of the Reverend Mr. *Samuel Slater*, who died *March* 2d in the 30th Year of her Age. Price 4*d*.

IX. The Shortneſs and Frailty of human Life. Repreſented and accounted for, in a Sermon preached on Occaſion

Occaſion of the Death of *John Halliday*, Eſq; who died *June* 9th 1754, in his 44th Year. Price 6*d.*

X. Habitual Religion explained and recommended, in three Sermons, preached at *Taunton*, *September* 1759. Price 1*s.*

By the late Reverend Mr. HENRY GROVE.

I. A Diſcourſe concerning the Nature and Deſign of the Lord's-Supper, in which the principal Things relating to this Inſtitution are briefly conſidered, and ſhewn to ariſe out of one ſingle Notion of it, *viz.* As a Memorial of the Death of Chriſt. The Sixth Edition. Price bound 2*s.*

II. A Diſcourſe of Secret Prayer. To which are added, Two Eſſays on Prayer, 1. Concerning the rational Grounds of Prayer in general. And, 2. Concerning the Qualifications neceſſary to render Prayer an acceptable Service. The Sixth Edition. Price bound 1*s.* 6*d.*

III. Wiſdom the firſt Spring of Action in the Deity. The Second Edition. Price 1*s.* 6*d.*

IV. Miſcellanies in Proſe and Verſe; moſt of them formerly publiſhed, and now collected into one Volume. Price 1*s.* 6*d.*

V. The Friendly Monitor; or, Three Sermons, pointing out ſome of thoſe Errors and Imperfections in the Conduct of Chriſtians, by which they leſſen both their own Reputation, and that of Religion. The Third Edition. Price 1*s.*

VI. The Regulations of Diverſions, deſigned principally for the Benefit of Young Perſons. The Second Edition. Price 4*d.*

N. B. The Works of Mr. GROVE in Twelve Volumes Octavo. Price bound 3*l.* 2*s.*